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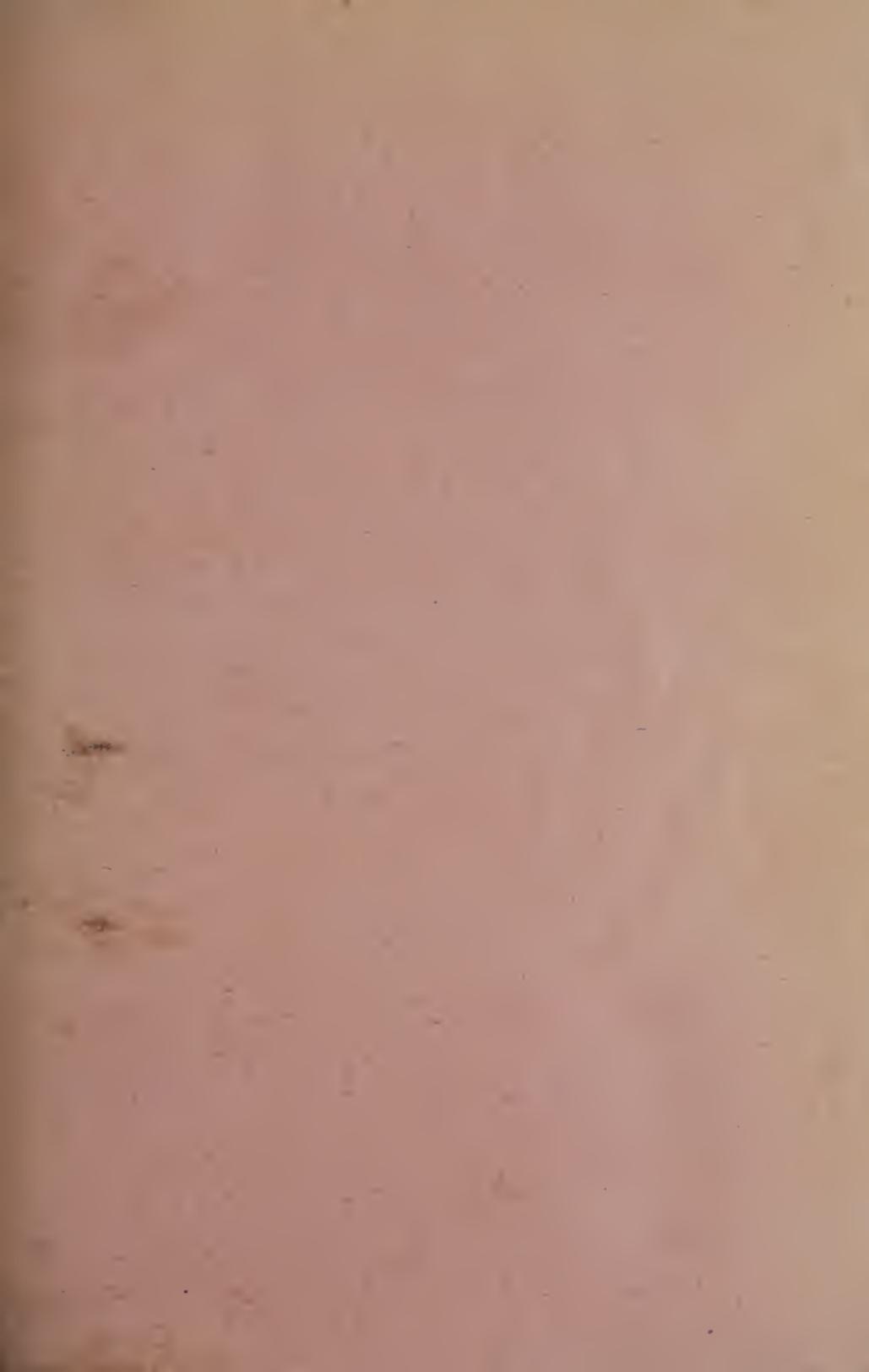
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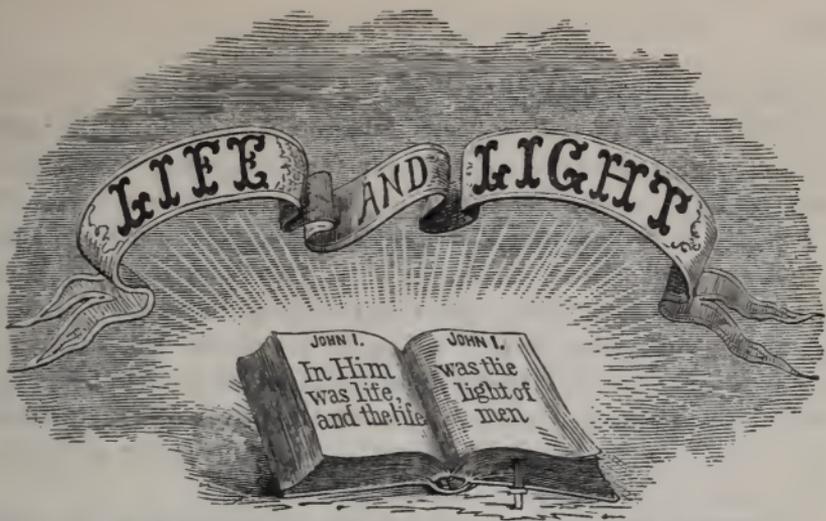
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FOR WOMAN.

VOL. VII.

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INDIA.

LETTER FROM MISS SISSON.

WE trust the following graphic letter from Miss Sisson will surely call forth the earnest prayers of every one who reads it for the famine-stricken people in India, and for the opening of new doors to the gospel message. She writes, —

“ Almost any thing I could write you just at this time must be sad. We are passing through a very hard year, from most distressing famine. The drought has been so long continued, that our river-bed and all tanks lie baking in the sun, as guiltless of water as the inside of an oven, and just as hot. Wells are giving out on all sides. The crops of last year failed completely. The railways newly opened in India have proved themselves a blessing indeed, and are very busy with the import of rice. But the people in these rural districts, who have always been poor beyond your thought of poverty, and who were able to buy from day to day because they found work on the land from day to day, but who are now helpless in their pennilessness, are but feebly relieved by this high-priced rice ; and for the water-dearth there is no relief.

“ Going to a village schoolhouse, where I hold a prayer-meeting from week to week, I said softly to a poor, emaciated widow who sat near the door, —

“ ‘ Are you well to-day ?’ ”

“ ‘ Oh, yes! very well, indeed,’ she replied with a little laugh. ‘ My daughter and I sit all day idle in the house. We have no work, no food, no cooking, in the house, nothing to do but be well.’ ”

“ I looked around on the gaunt figures of the twelve other women, and thought I read the same sad story on their faces. The famished people often seem too weak and depressed to utter any loud complaints. Oh, if the good people of America would only help us with a “ Famine Relief Fund,” as England has been helping the poor of Turkey this season! Government has done, and is doing, a good deal in the way of helping sufferers who can work; but all is inadequate to meet the case.

“ Several of my pupils interested in religious truth have dared to come into our Christian women’s prayer-meeting these past months. One old heathen woman has begun to come to church regularly on the sabbath, bringing a weekly offering to the contribution-box. In visiting one of my pupils the other day, in whose hands was placed a copy of St. Luke’s Gospel some weeks ago, but whose difficult reading made me suppose she would be only too glad to stop at the end of her appointed task, I was delighted to find she had been reading on to see what would come next, until she had finished the eighteenth chapter. The questions I asked her about it were most interestedly and intelligently answered. Do you know the significance of such a fact? Can you imagine the difference between the time thus spent in poring over those holy pages, and the idle talk and impure gossip with which a heathen woman’s leisure is ordinarily filled? ”

“ In a certain house of the silk-weaver caste, the husband of one of our girls has, with a firm hand, overruled the opposition of the old women of the household, and maintained his wife’s right to learn to read. A few days ago I had such a pleasant conversation with those same women! They stood around very proudly as the young wife read them a story from her lesson-book. Then her sister-in-law brought forward her two little girls, saying, ‘ When these are old enough, I want to put them in your school, and have them educated. But alas! they will hardly have time to begin to study, before they will be taken from school to be married. ’Tis these child-marriages that are the curse of the country.’ ”

“ Four women have recently been stopped from their studies by the opposition of mothers-in-law, or husbands, or other friends. Two women in one street, without consulting any relatives, had

called in a Bible-woman, bought a First Book, and begun their alphabet. As I passed by one day, they called me in. The husband of one of them, on returning home that day, learned that a carriage had stopped at the door; and, inquiring into the matter, he was greatly enraged to find that his wife was in communication with the despised Christians. He beat her most fearfully, so that she bore the marks for many days, saying; 'What do you mean? — to become a Christian like that miserable dog of a relative of yours in Madras, and bring more disgrace on us all?' This so frightened her neighbor, that she, too, abandoned the dangerous learning.

"Sometimes the simplicity of the people both amuses and touches one; as, for instance, the words of the old heathen woman I mentioned as coming regularly to church. As she sat delightedly listening to the preacher, she suddenly turned to me, and said in a loud whisper, 'It is like seeing God eye to eye to hear this good man talk.' A day or two afterward, when I was at her house, she said to her daughter, —

"'Our lady had a very bad cough Sunday. I knew she was sick; and I just shut my eyes, and kept saying, "O Lord her God! O Lord her God! Don't you see? Don't you see your child is sick? Take away this bad cough. O Lord her God!"' and, she added triumphantly, 'You see she hasn't coughed since she came in here. Ah! her God notices her troubles.'

"'Of course he does,' the daughter rejoined: 'are not these Christians like his eyes?'

"Did they not give me a beautiful text? You may be sure I made haste to preach on it.

"Our dear Lord bless you all! In watering others may you realize the blessed promise, 'Ye shall be watered.' Oh! I hope Mr. Moody's labors in Boston may bring you all unthought-of depth of blessings. How privileged you are to pass through such scenes!"

JAPAN.

LETTER FROM MISS J. E. WHEELER.

THE new year has opened for us in far-off Japan; and its accompanying festivities are over. There were the usual decorations, the usual number of people thronging the streets, giving themselves up to the amusements of battledoor and shuttlecock, kite-

flying, and, least innocent of all, saki-drinking. The display of flags of various nations from the steamers in the river was really very interesting. I would have liked to study them, could I have made the time.

I tried this year to find out the meaning of their curious decorations. Over their doors, and along the front of their houses, are hung fringes of straw, the wisps tied in groups according to various devices, and here and there the *dai-dai* (a kind of bitter orange), sprigs of pine, bamboo, and plum-tree, arranged in clusters, and, occasionally, a lobster. Most of these things have a meaning; and there is really "some method in the madness" of them.

These customs have been handed down from by-gone ages; and, whatever absurdities and superstitions are mingled with them now, they evidently had their origin in real kindness of heart and well-wishing to one another. The pine and bamboo are symbolic of a green old age; and the plum, of a fragrant old age. The bent back of the lobster signifies the hope that the recipient of all these good wishes may live so long that he shall be bent over in like manner. Then you will see strips of white papers tied in a bunch hung up before the door: these have been used to drive out the evil spirits, and are hung on the door to keep them out. After this is well done, about the 7th of the month, some sharp, thorny holly-leaves are placed in a little stick of bamboo, with the head of a small fish on the top, and fastened to each side of the door. The leaves and fish are both supposed to be the special aversion of the Devil; and it is thought that they will keep him away: but, if he is so daring as to attempt to open the door, his eyes will be caught on the sharp head of the fish, or the thorny points of the holly-leaf. It would be very ludicrous, if it were not so heart-sickening, to see these people, of average capacity, and possessing immortal souls, pin their faith to such silly superstitions.

Let me tell you of something more cheering. The week before last, we formed a new church at the hospital, and ordained the first pastor (so far as we know) in Japan. The Christian work which was commenced soon after our return from the mountains has grown rapidly. Mrs. Adams and myself, the first sabbath after the sabbath school commenced, went out to gather in the women and children of the neighborhood. They were all frightened at our approach; and we could not prevail upon them to come in. Then the scowling face of a policeman, who staid close by, and watched the proceedings very carefully, made us fear we

might have difficulty in opening Christian work in the heart of the city. After the first one or two sabbaths, however, the people flocked in; and the rooms were filled. A large number of children soon formed an infant class; and there were a few bright boys from the English school of Osaka, who wanted to study the Bible in English. This gave me employment for a time, while Mrs. Adams took the children. A few women were gathered in, and taught by O Tén San, who had just left the school at Kobe to be married, and had come to Osaka to reside. Having had the careful training of Miss Talcott, she was all ready for an independent Christian work, and came just at our need.

The church in Memato-cho having had accessions large enough to warrant it, and several of the Christians living near by, it was thought best to form another church in this vicinity; and last month one was organized with eleven members, five of whom received baptism. It promises to be a working church. All are enthusiastic to engage in personal work. There was a great deal of consultation as to whether they should ordain a native pastor. The man proposed was Sama Yama San, who had recently returned from America, where he had had theological training, and who had come back full of ardent desire to tell his countrymen about the great salvation. Though he had lived in America several years, and had become accustomed to our way of living, and the home comforts which are not known here, yet he was not so unfitted for Japanese life as we might have feared. He is living among them in their simple style, without furniture, and sleeping on mats. He has needs in the way of English books; and, being used to foreign clothes and shoes, his living expenses would naturally be more than those of ordinary Japanese; and it was doubtful whether the church would be able to support him. He was asked what he would be willing to take as salary from the church; and, after thinking of the matter, he named the modest sum of twenty-five dollars a month; but, after a great deal of thought and prayer, he concluded he had been mercenary, and that, if the Lord called him to the work, he was willing to undertake it, trusting him wholly for support. After this decision, he was ordained at once to the pastorate. He shows his entire consecration to Christ in his every-day life; and his humility, and earnest desire to serve the Lord in every thing, makes us love and honor him like a brother. The church all love him, and are ready to go forth in Christian work.

The formation of the church, and the ordination services, were very interesting. The Kioto, Kobe, Hiogo, and Sanda churches, all sent delegates; and there was a full attendance of the boys of the training-school. In the morning we had the examination of the candidate; and he went through with it admirably. He amused us all very much, when Mr. Neesima put the question, "Why did God create Satan?" by quietly replying that he would like Mr. Neesima to tell him. After the examination, the candidates for church-membership were baptized; remarks were made by some of the missionaries; and we separated for dinner. The Japanese Christians entertained their friends from other places; and it was a pleasant sight to see them gathered together with the little box of food and fruit before each one. On re-assembling, delegates were chosen from the different churches to form a council: the sermon was by Mr. Neesima; the ordaining prayer, by Mr. Atkinson; charge to pastor, by Mr. Davis; charge to people, by Dr. Gordon; and right hand of fellowship, by Mr. De Forest. It was a solemn, delightful occasion, and an era in the Christian history of Japan long to be remembered.

The church has begun work in earnest. Kaidzumi San, the young man who married O Ten San, of whom I have previously written, is full of enthusiasm, ready to do any thing for Christ. When I think that it is only a year ago since we were trying unsuccessfully to bring him under Christian influence, it is wonderful to see what God has wrought in that heart alone. He is exerting a large influence over the boys whom he teaches, some of whom board in his own house, and so are under his immediate care. His landlord being a Buddhist, and angry at the influence Kaidzumi San has over the boys to bring them to Christ, turned him out of his house recently.

Though the preaching-services in Osaka are so well attended, there are very few women among them. I long to do something to induce them to come. I have taken the women's class with O Ten San, and have commenced a weekly prayer-meeting with this dear Christian helper, where we hope to gather them in more largely; but it is hard to make them feel at first that this religion is any thing to them. With many of them, the mind seems to be inactive. They think they have nothing to do in the matter: it is for men.

I am very glad to hear of the effort to secure Christian teachers for the government schools, they are so much needed. In the

university at Tokio, which is so largely under the influence of foreign teachers, there are only six Christian boys, and only three working Christians. The working Christians are Capt. Janes's pupils: his boys work, wherever they are. It is very sad to see Tokio, a city where there is such a large foreign element, so little under the influence of Christianity. I cannot but feel, that, if Christians were letting their light shine, this would not be so.

Our Work at Home.

AT HOME AND ABROAD.

THROUGH the kindness of the Woman's Baptist Missionary Society, we are permitted to give our readers the following admirable paper, presented at its last Annual Meeting, by Mrs. R. M. Luther of Bennington, Vt. As its subject is one of importance to Boards of other denominations than our own, and is attracting much attention among our constituency at the present time, we give place for it entire, reserving other interesting matter for future numbers.

“Where shall we work?” This is the question which comes before us to-day. The answer is, “Go ye into all the world, and preach the gospel to every creature.” But “all the world” is a wide field, you say. Then, I answer, there is all the more need for us to use our utmost endeavors to cover the field with earnest workers: so that no part of it may be neglected. Are we doing this? Or are we centralizing our efforts, so as to “do great things” where we are working, and giving over large portions of the field to weeds and brambles?”

The admirable paper which has just been read sets forth the necessity of our working according to two principles, — first, where there is the greatest need; second, where there is the least effort. Now, no one can doubt that the “greatest need” is to be found among nine hundred millions who have never heard of Christ, rather than among forty millions, a part of whom are already professed Christians.

The only question which then remains is as to “comparative effort.”

In the United States we have forty-one powerful organizations for the proclamation of the gospel, and for special Christian work in this country alone; namely, eighteen home mission societies, five freedmen's societies, two Bible societies, eight ministerial education societies, ten religious publication societies.

On the other hand, there are in the United States only seventeen societies for foreign mission-work. The contrast becomes more glaring, when we consider that these seventeen foreign missionary societies represent the entire effort of American Christians for the evangelization of nine hundred millions of heathen; while the forty-one societies for home-work do not claim to do more than a portion of the work annually performed among the forty millions of inhabitants of this enlightened land.

Nearly every State has in it organizations for Christian work within its own limits. The State conventions, State Sunday-school unions, State Bible societies, and State young men's Christian associations, are earnestly and successfully engaged in cultivating the waste places, and supplementing the more limited and yet faithful efforts of the individual churches scattered throughout each commonwealth. Furthermore, each city, town, and village is supplied with more churches than are strictly necessary for the church-going portion of the population. Few of them are more than half filled on Sunday; and they are not empty because the people can not, but because they will not, come in.

In the village of B —, where I reside, we have less than three thousand inhabitants. About six hundred of these are Catholics. Of the remainder, six or eight hundred go to no church whatever. Is it because they do not know that there are four Protestant churches in the place, to any one of which they would be welcomed, and where, if need be, they would be given a free sitting? Every family has been visited, and urged to attend the services of *some* church. Their children have been invited to every one of the six Sunday schools; and whole families have been clothed, and otherwise assisted, in the vain hope, that, in return for all this outlay of money and effort, they would gratify the donors by coming to their church.

Does a new family move into town, how quickly are they visited, and invited to "come to *our* church!" You should see, as I have done, the crestfallen look of a zealous church-worker, on being informed by the new family, that they had already been visited, and secured for another church. I would by no means

ridicule these earnest efforts to fill the vacant pews in "our church," or to increase the attendance on "our Sunday school;" but I refer to them merely to show how fully these church-fields are cultivated. Every church has its Sunday school, and some have mission-schools in addition.

In B—— we have four Protestant Sunday schools, affording ample accommodation for *every child* in the village; but some of our faithful workers are so fearful that they have not done all their duty in sustaining these four schools, that they have established two mission-schools in the outskirts of the village, where by dint of much coaxing, numerous Christmas-trees, picnics, and other entertainments, there are gathered a few dozen children, who could just as well come to the other schools. Far be it from me to decry this effort, or to call it needless. Would that these faithful workers, in addition to all they are doing, could have time and strength to go to every house once a Sunday, and brush the dust off the neglected Bibles, and read to and pray with those who will not read and pray for themselves! But when one of these devoted but near-sighted Christians comes to me, and says, "You are giving too much for foreign missions; why, the churches in our village are giving five hundred dollars every year for the heathen; that is enormous; charity begins at home; we should not send bread to others when our own children are starving; just look at the ignorance and vice right here among us," I reply, "Yes, we are giving five hundred dollars for the conversion and education of nine hundred millions; but we are paying, in the three items of school-tax, ministers' salaries, and Sunday-school expenses, no less than fifteen thousand four hundred dollars for the benefit of the less than three thousand inhabitants of our village. In other words, we are giving one two hundred-thousandth of one cent for the conversion of each heathen who has never heard of Christ, and FIVE DOLLARS for each heathen here, who has a Bible in his house, a free library where he can go daily and read, four churches and six Sunday schools within a mile of his home, and some six or eight hundred earnest Christians all around him, from any one of whom he could learn the way of life, if he were to be deprived of all other means."

These figures appear startling; but all I ask is, that you will kindly take paper and pencil, and set down, first the population of the place in which you live; then add up the various sums spent in your town for ministers' salaries, Sunday-school expenses, and

educational work, and divide this result by the number of inhabitants, and put the quotient by itself. Then add together the contributions of the various churches for foreign missions, and divide this sum by nine hundred millions. Compare the two quotients, and then let these words ring in your ears, "This ought ye to have done, and not to have left the other undone."

Does some one say, "You should not take an insignificant little village among the Green Mountains as an example; if you would come to our town or city, you would have to make different estimates"? Perhaps I might; but I think I should find a similar proportion. If you give more for foreign missions, you will, probably, find that your home-expenses are larger than ours; and I doubt, if, under the most favorable circumstances, you can bring the proportion up to *one cent* for each heathen abroad to *five dollars* for each unbeliever in your town.

But let us take a more comprehensive view. I find, according to the latest general statistics, the churches of America, of every evangelical denomination, gave, in one year, a little over two million dollars, and the churches of Great Britain a little over three million dollars, for foreign mission-work. Add to this the amounts given in Germany and other Protestant countries, and we shall have about five and a half millions; but we will call the whole amount six million dollars.

This sum appears vast; but it dwindles into obscurity when compared with the numbers among whom it must be distributed. This allows six-tenths of one cent per year for the evangelization for each heathen man and woman, to carry the gospel half-way round the globe, to support missionaries, to pay for printing Bibles and educational books, to support schools and school-teachers who may teach the ignorant heathen to merely read the word of God, not to furnish them such an education as is given to our children, — six-tenths of *one cent* to do all this for each individual heathen.

Take this thought home to your heart, O Christian mother! Your babe lies in your arms. It is God's best, sweetest gift to woman. How would you feel, if you were rendered incapable of doing any thing, save to feed and clothe your darling child, and six-tenths of a cent per year was all that you could depend upon to furnish mental, moral, and spiritual training to that precious one? Or supposing, what is far more likely, that your home was in China, where there is *one* Christian minister to *two millions* of

people, and your babe must live to grow up, grow old, and die, before the good news of salvation had even reached your village. Your heart recoils from the mere supposition of such a horrible fate; yet that which I have only supposed with reference to you is the actual condition of your sisters in heathen lands.

But some one may say, "This view of the comparative destitution of the home and foreign fields is true only of the more favored eastern section of our country. We admit, that, in the Eastern and Middle States, the churches are divided and subdivided and multiplied, until the only question is as to which can offer the greatest inducements in the way of a costly church edifice, eloquent preaching, artistic singing, and so on, by which men may be enticed to come to its services.

"We admit that most villages have from three to six churches, each one engaged in an unhealthy, and oftentimes unholy, rivalry with its sister-churches, to maintain a bare existence; so that, if five thousand ministers of the gospel were sent to-day from these towns and villages, the churches remaining would thrive better, for they would be more liberally supported, and more unitedly sustained; and we admit, too, that the inhabitants of these towns would still have a pure gospel offered them from thousands of pulpits and Sunday schools, and the Bible would still be left in their homes. We admit that the work of salvation would probably receive no check from the dispersion of this vast body of Christian ministers; for they would go where each man might have an undisputed parish of one hundred thousand souls, instead of keeping up a constant warfare to prevent the five or six hundred from straying into the dozen other folds open on every side to receive them. We admit all this with reference to the Eastern and Middle State. *But look at the needy West!* Why there, in some sections, the churches are *two hundred miles* apart. Is not that fearful destitution?"

I reply, "Not if there are no dwellings between those churches." We must not be misled by statements of so many churches to such an area, or church-edifices so many miles apart. Churches were meant for men and women, not for square miles, or for acres of uninhabited prairie-land; and I maintain, that a church placed every one hundred miles, in some sections of the Great West, would supply the population more adequately than a church every five miles in China would provide the gospel for its crowded inhabitants.

Permit me to quote from one who was for years a zealous and successful home missionary. "Cheyenne," he says, "with a population of fifteen hundred, has four Protestant ministers. Laramie, with one thousand inhabitants, has four Protestant ministers. In the new town of Greeley, there are already six church organizations. Another town west of the Missouri, with less than two thousand people, has six Protestant ministers. In another town, with twenty-five hundred people, *eight* ministers struggle for a foothold ; and so it is in other places ; and this in a country where all may hear of Christ, where there are five million of Christians to preach Christ to the masses, where, all through the needy West, five denominations are vying with each other in the work of preaching the gospel." A Baptist home missionary writes from Colorado, "Our hardest field now is Pueblo, and that simply because we are *two years behind the other denominations* in occupying it."

I should like to say to that home missionary, What do you here, in a field already occupied by several bands of soldiers, fighting manfully for the truth? What matters it to you whether they pronounce Shibboleth, with your accent or not? They are fighting for the same Master, and winning jewels for the same crown. Stay not here to dispute with them possession of a few acres of ground, while in the distance Christ's soldiers are suffering defeat, and his blood-stained banner is trailing in the dust. Up, and away! Here the victory is certain ; for here we have a vast and well-organized army of millions of soldiers, commanded by forty thousand generals. Forty-one heavy batteries of artillery are sending over five million dollars' worth of shot and shell into the enemy's intrenchment annually. On the standards you may see, "Home Missions," "Freedmen's Aid," "Bible," "Publication," "Church Extension," "Ministerial Education," "State Convention," "Sunday-school Union," "Young Men's Christian Association." Right nobly do they do battle.

Whole companies of sharpshooters are mowing down the ranks of ignorance and superstition, by millions of papers and periodicals, which go right into the heart of the enemy's camp. Six hundred military schools are training recruits for this army ; and thousands of skilled artisans are preparing keen weapons and mighty missiles to fill the arsenals and magazines that crown every hill-top. Stay not here, O soldier of the cross! to dispute with your brother-soldiers, not as to whether yonder fort shall be taken, but as to who shall be first to scale the wall.

Up and away to yonder battle-field, where a little company of men are struggling against fearful odds. They cannot range themselves in battle-array, for they are too few. Some are fighting in companies of three and four; and with what weapons? The best armed among them have only flint-lock muskets and rusty swords; while others are literally standing alone, confronting millions of the enemy, — they armed with their keen Damascus blades, while the lone warrior has nought but a single pair of hands.

God help him! And God help other brave men of that “forlorn hope,” who stand single-handed and alone against the hosts of evil. They have called for re-enforcements. They have begged for weapons and ammunition. Some of them are even without that sword which should be in every warrior’s hand, — “God’s printed word.”

The enemy presses hard. The soldier of the cross is wounded by many a keen thrust. The life-blood is fast ebbing away. Will no one go to the rescue? Will no one snatch the drooping banner from those trembling hands, and whisper to that faint, discouraged heart, that the brethren at home have not forgotten him, but are sending him re-enforcements, not by ones or twos, but by scores and thousands?

We all remember what a thrill went through our country when Pres. Lincoln called for six hundred thousand more to do battle for the country. Did our brave men falter, or say, “There is so much to be done at home, ploughing, sowing, gathering our precious crops, caring for our cattle, and attending to the wants of our families”? They never stopped to ask who was to do the work at home. They never waited to feel perfectly sure that “they were consecrated enough,” nor to argue the point as to which was the most important, — to obey their country’s call, or to join the “Home Guards.” No! They left all, said “Good-by” to wife and little ones, — ah! it was a last “good-by” to some, — and they hastened to follow their country’s flag into the bloody battle-plain, singing, as they went, —

“We are coming, Father Abraham,
Six hundred thousand more.”

O sisters, mothers! where is this spirit of loyalty to the death in the army of the Lord? . . .

Finally, my sisters, let me urge you not to do one dollar less for

home missions, nor to relax a single effort in the home field, but to do more for the foreign field. All I ask is, that the Christians of America do as much in proportion for each heathen sunk in total darkness as they do for each heathen in this land of gospel light and privilege. What this would lead us to do for foreign missions, we can easily discover by reference to our statistical reports.

I find that the united contributions of the eighteen home missions and five freedmen's societies amounted in one year to four hundred thousand dollars, more than the united income of the seventeen foreign mission societies in our land ; but, for the sake of illustration, we will call the amounts equal. Let us now compare the extent of the two fields. In heathen lands there are nine hundred millions who have never heard of Christ, and who must receive this gospel from your hands, or not at all. On the other hand, our own country has a population of about forty millions. Of these, five millions are Roman Catholics, and more or less removed from Protestant influence. Over seven millions of the remainder are Protestant church-members. Of the remaining twenty-eight millions, at least one-half live, as I have shown, where gospel light is so abundant, that they have to maintain a constant system of dodging to keep out of its way. Fifteen millions, then, are all that can be claimed as the legitimate field of home mission effort. Now, if the same amount is given yearly to both *home and foreign missionary societies*, the proportion is as *one* dollar to carry the gospel to each heathen on the other side of the globe, and *sixty* dollars to carry the same gospel to each heathen in our own land. This estimate makes no allowance for the greater expense of maintaining missions in foreign lands, nor for the many powerful aids to the home mission work here; but if we compare merely these two direct agencies, namely, home mission and foreign mission societies, we find that we must do *sixty times* as much as we have done, ere we reach any thing like a true proportion.

I appeal to the State and Associational Secretaries. Is it not time that we waked up in this matter, and that we waked up the women of the churches under our care?

Wake the women up, and trust them to wake up the men. Go around and tell them the needs of the work, and impart some of your own earnestness to them. Tell them to sing no longer, —

“ There were ninety and nine that safely lay
In the shelter of the fold;

But one was out on the hills away,
Far off from the gates of gold."

But tell them to sing, —

"There was one fair lamb that safely lay
In the shelter of the fold;
And ninety and nine on the hills away,
Far off from the gates of gold."

I know some of you, and I know that your hearts and sympathies are thoroughly enlisted in this work; but you are easily discouraged. You find a lack of interest, an absorption in home-duties and in church-work. You are met constantly, as I have been, with the plea, "Oh! I give what I have to give to home missions. I am not interested in foreign missions. I prefer to give my money where I can see the result." You believe too implicitly the cry of "hard times," not noting the fact, that the work of retrenchment generally begins with the Lord's house, and, if it ever reaches home comforts and luxuries at all, it is not till it has waded knee-deep through foreign mission subscriptions, home mission donations, and church-expenses.

I heard once of a man who excused himself from giving to the Lord's cause, because he had lost twenty thousand dollars that year. On inquiring, we found that he had expected to realize from his money invested at least fifty thousand dollars, but, owing to "hard times," he had only cleared thirty thousand dollars: so he had *lost* twenty thousand dollars. And so this poor man could not give ten dollars for a charitable purpose.

Much of this cry of hard times means just as much as this *lost* twenty thousand dollars; not all, however. Thank God! there are some loyal hearts, like a devoted but sadly-stricken sister in Vermont, for whom I beg your prayers to-day. Last winter her husband died: she has no children, and no near relatives who can care for her. After her husband's death, it was discovered that her home was mortgaged to its full value. There was left a life-insurance policy of two thousand dollars; but, on inquiry, it was found that the insurance company had failed a few weeks previous to his death. And yet this widow sends her dollar into your treasury this spring, literally one of her last dollars. May God bless that dollar! and may He who has said, "Let thy widows trust in me," place beneath that stricken woman his everlasting arms!

In conclusion, allow me to read a translation, as nearly literal as possible, of a letter received by Miss Higby, a faithful missionary, while she was in this country, resting for a little while, previous to renewed effort for the women of Burmah. The letter is from a native Christian girl, and is as follows:—

“DEAR TEACHER, — For many nights, sleep has not visited my eyes, but my pillow is wet with tears; and during the day I have no rest for my thoughts. And why am I so full of thought by day? and why is my pillow wet with tears at night? Dear teacher, we have heard news which makes our hearts sad. We have heard that the Christian women in America are tired of sending money to print Bibles, and tired of sending teachers to teach us about God; and, since this rumor came to our ears, we have had no rest. Dear teacher, the teachers who are with us have been here many years, and they are not strong in body as they once were; and we have looked for a teacher from America to come and help them, until our eyes are blind with watching; and no one has come. And thus, dear teacher, in my trouble I thought of you; and I remembered you were in your own country to rest a little, and I thought you would know the hearts of the Christian women in America; and thus I have written to you to know if it is true that the Christians are tired of sending us money, and tired of sending us teachers to help us.

“Dear teacher, will you ask the Christian women in your country still to be patient with us, and to help us until we are able to go alone; for we have not yet the whole of God’s word printed; and we are like little children, and we cannot yet walk alone.”

ANNUAL MEETING OF THE NEW HAVEN BRANCH.

THE meeting was called to order in Centre Church at ten, A.M., May 8, Mrs. Burdett Hart presiding. Singing and reading of Scriptures were followed by a few happy remarks upon the obligations incurred by the late special presence of the Holy Spirit in so many of our churches. Mrs. Prof. Thompson then led in prayer, followed by a cordial greeting to all present from the President. The Reports of the Secretary and Treasurer were then read. The amount of money received during the last year was about ten thousand dollars. The Secretary reported a growing interest both in the foreign and home fields. The branch has supported seven

missionaries, fifteen Bible-women, three native teachers, eighty-seven scholarships in the different schools, three entire schools, and a part of two more, paid two thousand dollars to the homes in Kioto and Osaka, Japan, and two hundred to the female department in Armenia College, and Mrs. E. Hume's school in India. Miss Child then gave the greetings of the Woman's Board in Boston; Mrs. Thompson presented the congratulations of the Hartford Branch; and cordial greetings of other branches were given by their respective delegates. Cheering reports were read by the five Presidents in Middlesex and Litchfield Counties, showing progress and increased interest in the work, and good promise for the ensuing year.

These Reports were followed by a paper upon Africa by Mrs. Prudden. The opening was devoted to an account of the gradual decline of Africa from a high state of civilization into utter barbarism. The work of our earlier missionaries was then rapidly sketched, and the results accomplished by Livingstone dwelt upon at length. To-day, owing to his efforts and theirs, Africa is ready for the reception of Christianity, while the memory of Livingstone is cherished with affection wherever a European has penetrated. Miss Lindley, a missionary from South Africa, then related some of her experiences in that country. She dwelt principally upon the good results accomplished by the schools which had been established for the benefit of the European settlers. While introducing new ambitions and new views among the scholars, they had also indirectly done much for the heathen, as the graduates were uniformly inspired with a desire to do all that could be done for the elevation of the degraded in their midst. She also spoke of the beneficial workings of the strictly native schools.

Mrs. Bissell of Ahmednuggur, India, was the last speaker, and gave a very interesting account of the schools for the low-caste girls, established there thirty years ago by Mrs. Ballantine. At that time it was necessary to pay the scholars a small sum to induce them to attend; now they were able to charge a slight tuition-fee. The schools are, to a great extent, practical, aiming to prepare the girls for their especial sphere in life. At the conclusion of these remarks, the meeting adjourned. A bountiful collation was provided in the Centre-church Chapel, to which all were invited.

The prayer-meeting which followed was largely attended, and produced a hallowed influence upon the hearts of all present.

In the afternoon session the Vice-Presidents of Fairfield and

New Haven Counties presented favorable reports of the work in their section, and of the good impulse of county meetings within their bounds. Mrs. Hume took the audience, in imagination, half-round the world, touching graphically at the bright points of missionary effort; showing that half a million had been brought to Christ, that much yet remained to be done, and closed with a strong appeal for greater sacrifice on the part of the church.

Singing by the Madura Band was followed by remarks from Miss Lindley, who spoke of the result of missionary labor among the natives in Africa. A letter was read from Dr. Clark of the American Board of Commissioners for Foreign Missions, approving of the Woman's Board, emphasizing the call for more missionaries, and asking for increased effort on the part of women. Mrs. Bissell again spoke of the influence of the schools in preventing early marriages, and the difficulties under which the missionaries labor in teaching in the native language. Mrs. Bissell and Miss Ashley, who has just arrived from India, sang two hymns in the language of the natives.

Mrs. Cady read a poem written by a New-Haven lady, on "Caste." Mrs. Hart, in a few well-chosen words, impressed the value of the work, the need of more effort, and her earnest desire that the meeting might result in much good.

After a vote of thanks to the Centre Church for the use of their buildings, and to ladies of New Haven for their varied hospitality amid such pleasant surroundings, the Doxology was sung, and the meeting adjourned.

NEW BRANCHES.

WE are happy to announce the formation of two branch societies the past two months. * The Norfolk Conference Branch was organized at a meeting called for the purpose at Rockland, April 10, with the following officers: President, Mrs. F. P. Chapin, North Weymouth; Vice-Presidents, Mrs. G. C. Cary, Brockton, Mrs. J. W. Lord, Weymouth, Mrs. M. A. Stevens, Cohasset, Mrs. Pierce, North Abington; Recording Secretary, Mrs. C. L. Rice, Rockland; Corresponding Secretary, Miss Velma Faunce, Abington; Treasurer, Mrs. Edward Norton, Quincy. The Woburn Conference Branch was organized at Malden, May 16: the names of officers have not yet been received. We wish to extend to these new branches the cordial welcome of the Woman's Board of Missions, and best wishes for their future prosperity and usefulness.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18, 1877, TO MAY 13, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas., Machias, Aux., \$12; Greenville, Aux., \$15; Bangor, Aux., \$53.50; Waterford, Aux., prev. contrl., to const. L. M. Mrs. Julia Morse, \$5; Solon, Aux., \$5; Auburn, Aux., \$40; Bath, one of Central Ch. Mission-Circle, \$2; Miss Annie L. Palmer, \$10; Searsport, Aux., prev. contrl. to const. L. M. Mrs. Stephen Thurston, \$24; Hampden, "Mission-Circle," \$30, \$196 50

Total, \$196 50

Fem. Dep. Armenia College.

Maine Branch. — Calais, Aux., \$17.60; Portland, Williston, Ch., "Mizpah," \$10; 2d Parish Ch., Misses C. W. P. and S. L. C., \$5 each, \$37 60
Received through Mr. Wheeler, 101 55

NEW HAMPSHIRE.

New Hampshire Branch. — Miss Abby McIntire, Treas., Canip-ton, two children, "Silver Wings," \$1; Concord, Aux., \$15; "Mission-Helpers," \$40; Mrs. Arthur Fletcher, \$5; Hopkinton, Aux., \$13; Keene, 1st Ch., Aux., \$100; "Mission-Circle," \$5; New Ipswich, Mrs. Cumming's Infant cl., \$1.25; Salem, "Raindrops," \$15; Great Falls, Aux., \$20; Meredith Village, Aux., \$17; Plym-outh, Aux., \$22; Greenville, Aux., \$5, \$259 25
Salem. — Mrs. Samuel Bowker, 4 00

Total, \$263 25

Fem. Dep. Armenia College.

New Hampshire Branch. — Am-herst, Aux., \$14 00

VERMONT.

Vermont Branch. — Mrs. Geo. H. Fox, Treas., Burlington, Aux., \$40; Rutland, Aux., \$20; Springfield, Aux., \$25; Fair Haven, Aux., \$15; Castleton, Aux., \$8; West Glover, Aux., \$3.50; Pawlet, Aux., \$1; Merry Gleaners, .70; Manchester, Mountain Rills, \$10; Greens-borough, "Little Rill," \$5, \$123 20

Total, \$123 20

MASSACHUSETTS.

Auburndale. — "Mission-Circle," \$10 00
Beverley. — Dane-st. Ch., "Ivy

Leaves," of wh. \$10 for Kioto, and \$40 for pupil, \$50 00
Boston. — Miss Louisa J. Brown, \$5; Miss Bessie B. Ely, \$5.76; a blind woman, .75; Central Ch., "Mission-Circle's sale," \$43.24; Berkeley-st. Ch., lad-ies, \$6.50; Union Ch., Aux., of wh. \$25 by Mrs. Arthur Wilkinson to const. L. M. Miss Susan A. Searle, Kioto, \$231; Shawmut Ch. and Soc'y, of wh. \$25 by Mrs. C. V. Waterman to const. L. M. Mrs. S. C. Wilkins, \$218; Old South Ch., of wh. \$25 by Mrs. Charles Stoddard to const. L. M. Miss Henrietta Hunkins, \$206; Park-st. Ch. (of wh. \$25 by Mrs. M. H. Simp-son to const. L. M. Miss Grace Simpson, \$25 by Mrs. Ezra Farnsworth to const. L. M. Mrs. Julia A. Hinkel, \$25 by Mrs. Luther Barnes to const. her-self L. M.), \$259, 1,375 25
Boston Highlands. — Highland Ch., Aux., \$95; Mr. Wiswall's cl., \$15, 110 00
Bradford. — Aux., 33 50
Charlton. — A thank-off., 2 00
Cohasset. — Aux., 10 00
Dorchester. — 2d Ch., Aux., \$1; S. S., \$50.39; Village Ch., Aux., \$60; Abby Mabel Chauncy Parker, for work in India, \$2.65, 114 04
Foxboro'. — Aux., \$14; "Crystal Rock Mission-Circle," of wh. \$35 for B. R., Ceylon, \$70, 84 00
Franklin Co. Branch. — Miss Lucy A. Sparhawk, Treas., Buckland, Aux., \$14.30; East Charlemont, Mrs. J. and Miss A. Ballard, \$1.55; So. Deerfield, Aux., \$18.75; Sunderland, Aux., \$10; "Wayside Glean-ers," \$30; Greenfield, Aux., \$5; Mrs. S. W. Eastman, \$20.-19, 94 79
Grafton. — "Hillside Helpers," for Dakota, 50 00
Hampshire Co. Branch. — Miss Isabella G. Clarke, Treas., Northampton, Mrs. W., 50 00
Hanover. — Aux., \$3; Mrs. Abby E. Barstow, to const. herself L. M., \$25, 28 00
Hyde Park. — Aux., of wh. \$25 to const. L. M. Mrs. Emily F. Sturtevant, \$31.85; Contents of Flossie Davis's bank, \$1.25, 33 10
Lexington. — Aux., Kioto, 27 25
Lowell. — Aux. (of wh. \$25 by Mrs. Nathan Crosby to const. L. M. Miss Jennie E. Clark, Tewks-bury; \$25 by Rodolphus Ste-

vens to const. L. M. Mrs. Abby G. Stevens,	\$275 00
Medfield.—“Morning-Glories,”	8 25
New Bedford.—Aux.,	225 00
Newton.—“Eliot Mission-circle,”	25 00
Northampton.—Miss Lily Hayden,	1 00
Pittsfield.—Aux.,	58 35
Plymouth.—Aux.,	5 00
Salem.—Crombie-st. Ch., Aux.,	50 00
Salisbury.—Cong. Ch., ladies,	5 00
Somerville.—Prospect-st. Ch.,	10 00
South Framingham.—Aux.,	11 00
Springfield Branch.—Miss H. T. Buckingham, Treas., Springfield, So. Ch., \$69.24; Memorial Ch., \$40.41; “Little Helpers,” \$30; First Ch., “Cheerful Givers,” \$4; West Springfield, Park-st. Ch., \$59.52; Young People’s Soc., \$4; Feeding Hills Ch., \$2.50; Palmer, 2d Ch., \$33,	278 67
Warren.—Aux.,	22 35
Williamstown.—Minnie and Channie’s earnings,	1 00
Woburn.—Aux.,	30 00
Worcester Co. Branch.—Mrs. G. W. Russell, Treas., Oakham, Aux., \$10; Spencer, Aux., \$10; “Hillside Workers,” \$40; No. Brookfield, Aux., \$32.78,	92 78
Yarmouth.—Aux.,	5 65
Total,	\$3,176 40

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas., Beneficent Ch., \$92.63; Central Falls Ch., \$64.06; Aux., \$12; “Little Sunbeams,” \$13; Pawtucket, Aux. (of wh. \$25 by Mrs. Lyman B. Goff to const. L. M. Mrs. Lydia Newell, \$25 by two friends to const. L. M. Mrs. Henry Hill, Bangor, Me., \$25 by Mrs. H. M. Blodgett to const. L. M. Mrs. Nancy C. Bridgeman, \$25 by Mrs. D. G. Littlefield to const. L. M. Florence A. Littlefield, \$25 by Miss Sarah Blodgett to const. L. M. Miss Belle E. French, \$25 by Mrs. Edwin Clapp to const. herself L. M., \$25 by Mrs. Darius Goff to const. L. M. Mrs. John H. Potter, \$234.40; “Penny Gleaners,” \$5; “Cheerful Helpers,” \$14.39; “Little Pilgrims,” \$10,	\$445 48
Total,	\$445 48

CONNECTICUT.

Eastern Conn. Branch.—Mrs. J. C. Learned, Treas., Norwich, Broadway Ch.,	\$53 15
Hartford Branch.—Mrs. Charles A. Jewell, Treas., Hartford, Wethersfield-av. Ch. and S. S., B. R. India, \$40; Asylum-st.	

Ch., Aux., \$5; Pearl-st. Ch., Aux., \$1; Windsor-av. Ch., “Loving Helpers,” pupil Marsovan, \$40; Rockville, Aux., \$9; Windsor, Aux., \$37; “Mission-Circle,” Kioto, \$50; Unionville, Aux., \$34.87; Plainville, Aux., \$21; Hampton, Aux., \$12.15; West Killingly, Aux., of wh. \$50 to const. L. M.’s Mrs. Warren Stearns, Mrs. Shubael Hutchins, \$61; Terryville, “Willing Workers,” \$37.20; Wethersfield, Aux., \$50,	\$398 22
Lisbon.—Aux.,	12 00
Total,	\$463 37

Legacies.

New Haven Branch.—Miss Julia Twining, Treas., Legacy of Mrs. Amelia H. Day,	\$1,000 00
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NEW YORK.

Gilbertsville.—Mrs. Samuel C. Gilbert to const. herself L. M.,	\$25 00
New York City.—Broadway, Tabernacle Ch., “Cheerful Workers,” for salary Miss Bush, Harpoot,	337 00
Wood Haven, L.I.—Cong. Ch.,	22 00
Total,	\$384 00

PENNSYLVANIA.

Philadelphia Branch.—Mrs. A. W. Goodell, Treas., Orange, N.J., Aux., \$17.25; Montclair, Aux., \$72; Baltimore, Md., \$91.79; “Bees,” \$50; Jersey City, 1st Ch., of wh. \$25 by Mrs. J. A. Austin to const. herself L. M., \$66.10; Phila., Aux., of wh. \$25 by Mrs. Charles Burnham to const. L. M. Miss Rosina Ludden, \$79.12; “Snow-Flakes,” \$5,	\$381 26
Total,	\$381 26

OHIO.

Geneva.—“Cheerful Workers,”	\$7 57
Total,	\$7 57

WISCONSIN.

Clinton.—Aux.,	\$6 00
Janesville.—Mrs. M. J. Carpenter,	10 00
Total,	\$16 00

FOREIGN LANDS.

Hilo, Hawaii.—L. B. C. to const. L. M. Mrs. Lucy W. Reynolds, St. Augustine,	\$26 75
Total,	\$26 75

General Funds,	\$5,488 78
Fem. Dep. Armenia College,	153 15
“Life and Light,”	326 69
Weekly Pledge,	9 60
Leaflets,	6 77
Legacy,	1,000 00
Total,	\$6,984 99

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

TURKEY IN EUROPE.

BY MRS. JOSEPH HAVEN.

EUROPEAN TURKEY occupies a position connecting the East and the West. Here Asia has overflowed into Europe; and the characteristics of both are found. Here are European nations with Asiatic rulers, with the commerce of each exchanged and mingled. In its capital are the Eastern and the Western religions, and each have had their reign. In ancient Byzantium, Paganism ruled till A.D. 330, when Constantine, with his magnificent grasp of mind, saw in its position the throne of empire, and, allying Christianity with the power of Rome, made it the capital of the world. Here the Eastern Empire held sway for more than a thousand years, while Western Europe went off into the dark ages.

Rome with its power, temporal and spiritual, has loomed up between us and the East; and it is only when we sail beyond that, and Rome sinks below the horizon into the west, that we appreciate the world existing there, as ignorant of us as we of it.

Constantinople controls all the water-communication of extensive regions, and is the centre of intercourse for many countries. Perhaps to no city on the globe do so many nationalities gravitate. More varieties of people are seen in fifteen minutes on the great bridge over the Golden Horn than one would think existed before; and it is almost impossible to believe that this is an every-day scene: it seems like a costume exhibition especially gotten up. Inhabitants of India, Tartary, Russia, Egypt, Greece, — all are seen there. The most singular people are those in Frank dress. The black garments and Parisian hat among the rounded outlines and flowing robes of the brightly-dressed throng, seem strangely angular, and out of place, to one who views the throng as a whole, forgetting his own personality.

The city is situated where the Bosphorus opens into the Sea of Marmora. Europe and Asia here approach; and the city is in both countries, and is divided by water into three sides, like Chicago. The Golden Horn, a long, narrow bay, shaped like a curved horn, runs into the western or European side, and makes a promontory

of the older or imperial part of the city, — Stamboul. This rises gracefully out of the water, and is set with domes and minarets, like a gem of great beauty. From the north come the swift, salt waters of the Bosphorus, pouring from the Black Sea the tribute of many large rivers. The views on the Bosphorus are among the finest in the world. Whether they are city, palace, or village, of man's residence, or fields and hills and precipitous banks of natural scenery, they are a continual surprise of beauty.

The Ottoman Turks crossed into Europe in 1341, and in 1453 made Constantinople a centre of Mohammedan power. Since then, Christianity, crushed and persecuted, has suffered and bled before it.

The Turkish Government is an exotic in Europe, Asiatic in character, and essentially different from any Christian form; its only idea of governing being the collection of all possible revenue, and that the people exist for the governing power.

The Turks destroyed or scattered the works of art, which, for a thousand years, had here their fitting home. The churches they used as they pleased; the most noted preservation being the Church of St. Sophia, which was taken for a mosque. In this wonder of architecture, its domes lined with gold mosaic, the crosses of gold of a different shade still show through the thin veil of paint its Christian origin.

While Mohammedanism crowded Christian nations west, they, on their western border, crossed the wild waste of the Atlantic, and found new regions for this vital power. This divine kingdom now goes out through all the world, not as a conquering, but as a renewing, power, to renovate the nations; and thus its light has returned to this centre of influence.

Our Christian work in Constantinople was begun among the Jews by Rev. Josiah Brewer in 1826, and was continued by Rev. W. G. Schauffler. This work among the Jews has been transferred to the hands of the English and Scotch. Among the Mohammedans, light is being sown; but the direct efforts for them have not been very extensive.

The first spiritual life in Constantinople was from a seed dropped by the way. Rev. Jonas King, after three years of missionary labor, wrote a farewell letter to his friends in Palestine and Syria, in 1825. An Armenian manuscript copy of this was sent to Constantinople in 1827. Its effect was extraordinary. The letter was read in the patriarchal church; the Scripture references

were verified; and a school was started in consequence. The teacher's inquisitive, critical, accurate mind, through this stimulus, acquired great knowledge of and confidence in the Bible. His pupils taught the Word; and the common people received it with gladness.

Two of his pupils, Hohannes and Senekerim, reading the New Testament one day, discovered the words, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Rejoicing over this, they both prayed, "O God, we agree to ask that our nation may awake, and may know the gospel, and may understand that it is the blood of Jesus Christ alone which purgeth away sin."

They continued this prayerful study till they heard two Americans were residing on the Bosphorus, "ostensibly for a good purpose, but really to teach infidelity." They went to these men, Messrs Goodell and Dwight, and found the light they had sought and prayed for. The wonderful success among the Armenians, and the persecutions that followed, till, to save its followers from extinction, a new Protestant community was organized in Turkey, will long be remembered as among the most thrilling events in the history of the Church.

In 1840 there were so many Armenian boys thirsting for knowledge, that Mr. Hamlin opened a school at Bebek. This has since grown to an independent institution, — Robert College.

Constantinople is the business-centre of a number of missions; and books in eleven different languages are here translated, printed, and distributed. The extent of the work is such, that the large Bible House of Constantinople has been built for this purpose; yet much printing is still done for these missions in England and America.

The work in European Turkey outside of Constantinople is mainly among the Bulgarians.

BULGARIA

is north of Constantinople, on the southern shore of the Danube. The nation is Slavonic, and one of the oldest in Europe. It numbers four million. The Bulgarians were never subdued by the Greek Empire; but, in an expedition against Constantinople, they took captives, who taught them the Christian religion, reduced their language to writing, and translated the Bible into it. This

was in A.D. 860. They were conquered by the Turks in 1393. Their church was independent of control, till, in 1767, the Turks placed them under the authority of the Greek Patriarch of Constantinople, who displeased them by sending them Greek bishops, and by insisting on the use of the Greek language in their church-services. They especially desire ecclesiastical independence, and fear any schism that will destroy the national unity.

Mr. Hamlin, who explored the country, says, "It is a beautiful region, waiting for the taste and intelligence of virtuous industry to make it a paradise. The Bulgarians, though living in miserable cottages, are the cleanliest people in the world. The unembarrassed, kind, respectful bearing of the people—men, women, and children—must impress the most cursory observer. An impudent laugh, an over-curious gaze, or rude remark, we did not meet from young or old. We could hardly say this after going ten steps into a Greek or Turkish village." And Mr. Bliss says, "I should rank them before the Armenians in native intelligence and cultivation." Missionaries were sent to them by the American Board in 1857. In 1871 those laboring in the Bulgarian language were set off as a separate mission to do the work of evangelization for European Turkey, and were organized as the

EUROPEAN TURKEY MISSION.

To the first Annual Meeting, June 30, 1871, came Dr. Riggs, bearing in his hand the first bound copy of the Holy Scriptures issued from the press in the Bulgarian language. This precious work of twelve years was, with fervent thanksgivings, laid on the table as the corner-stone of the new mission; and the names of all present were recorded in it.

In 1863 a girls' school was started by Miss Reynolds, afterwards assisted by Miss Norcross, who soon died. Then the school was removed to Samokov as being a more healthy location, and furnishing better accommodations. Miss Beach, and, afterwards, Miss Maltbie and Mrs. Mumford, were its teachers. This school has had a very interesting history. In April, 1876, at the annual examination of the school, those present, including the governor, judge, and other prominent Turks, expressed themselves highly delighted with the exercises.

After this examination, the teachers needing rest went to Constantinople. "The following Monday, the long anticipated outbreak in Bulgaria began; and in a week travel was suspended."

Miss Maltbie and Mrs. Mumford returned to America ; but the school is carried on by the assistant teacher, of whom special mention is made for her "praiseworthy conduct in assuming, and so ably maintaining, her post in these days and weeks that have so tried men's souls."

In 1872 a theological seminary was started. The number of students has varied from seven to seventeen. The Report of the American Board says, "During vacations they have been employed in direct missionary labor. Amid intense cold, and some degree of sickness and suffering, they have been doing and receiving good. The importance of the seminary as a means of training a native ministry can scarcely be exaggerated."

The missionary stations outside of Constantinople now are Samokov, Eski Zagra and Monastir, besides a number of out-stations. The number of missionaries and missionary ladies is twenty-one.

Turkey has received some liberty, and is struggling for more. Servia and Bulgaria rise with physical strength to rid themselves of the outrageous tax oppression. Young Mohammedanism seeks to be like the French, talks the language, and reads the books, to be in the fashion. Female Mohammedanism lays aside her loose costume, and girds herself, with the same thought uppermost ; not overmuch religion in either of them.

But there are other influences at work, striving there, as they must everywhere, to overcome the world, and bring about the reign of the Prince of peace. For your most earnest prayers for Turkey I would appeal. A cry from there comes in these words : "In this solemn hour of the crisis of Turkey's fate, how importunate should prayer be to the only One who can restrain the wrath of the millions of Islam, and make the permitted remainder of it to praise him ! And how needful to the statesmen of Europe, in dealing with the most fearful and perplexing question with which diplomacy ever had to do, is a wisdom higher than their own ! We beseech the churches whose representatives we are not to add to the burdens which press upon us amid these scenes and experiences, that which is hardest to bear, — the necessity of retreat in the face of our enemies, because of the want of support at home."

CHICAGO, March, 1877.

"And he shall judge among the nations . . . neither shall they learn war any more."

TURKEY.

“THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD.”

BY MRS. COFFING.

A SECOND time has the Spirit come to us with a great blessing and joy ; and fourteen of our girls (all we have in our family this winter) are, as we trust, rejoicing in a new-found Saviour. That you may the better appreciate this blessing, and enter more fully into our joy, let us go back a little, and take a walk through the previous months. . . .

We have never had a set of girls that were so hard to make over into one family. I cannot describe to you the unfitness of these fourteen girls to one another. Their uncongeniality was apparent the first week, but grew more and more so, and kept the native teacher and me on the constant watch to keep it from breaking out into open quarrelling. In my sixteen years' teaching in Turkey, I have had no such experience. But there was one thing that troubled us even more than this, — their obtuseness to all religious and moral influence.

I am in the habit of preparing a chapter with great care for prayers in the evening ; and I know, that, as a family, all have looked forward to that hour as the happiest and most profitable of the day. But not so this winter. I could not get *any* of them to take an interest in the Bible and its instructions. I tried first one thing, and then another. Again and again we teachers talked it over. We prayed with and for them, but made no impression. Towards the last of January I felt the burden so much, that I told the Lord, that, if he did not hear me soon, I must conclude I was not in the place that he would have me.

He so far gave us an immediate answer, that we received the spirit of earnest prayer, and were taught to bring our instructions to bear upon their duty of *now* giving their hearts to God. He made us all three see plainly that there was no way out of the unpleasantness and anxieties in our household, except by the conversion of those girls. There could be no putting new wine into these old bottles.

When we really accepted this conclusion, it was wonderful how the Spirit helped us. I had allowed the girls all winter to select the chapter to be read at prayers sabbath morning. Just now the

selections made by them so carelessly were such that I could do nothing but turn their wicked hearts all inside out for them. One sabbath it was Prov. xvii. Verses 1, 14, 19, were sharper in the hands of the Spirit than any two-edged sword. The "froward heart," the "perverse tongue," of verse 20, the "separateth friends" of verse 9, and verses 10 and 15, all seemed to be written especially for them.

When, a fortnight later, they brought to me Prov. xxix., I could not help asking the native teacher if she had suggested it to them; but she had not. By this time, they had begun to find fault with us for urging and pressing their sins upon them so. Verses 15, 17, and 21, enabled me to show that we were doing just what the Lord would have us do; while 1, 19, 20, 22, and 23 clearly taught the danger of their present condition. When I had finished the chapter, and left them, they were overheard binding themselves *never* to select from Proverbs again.

About this time the pastor preached three sermons from the parable of the sower. These so came home to them, that they wondered if we had been telling the pastor about them; and they said one to another, "What is this anxiety? The souls are ours; but the desire to save them theirs. They did not press the other girls so."

Still they made no special advance; and I went over, and had a talk with Mr. Bickford. He strengthened me in my former thoughts and plans; viz., that they must be made to see, each one for herself, that *she was a sinner*.

We now took up special sins, and showed them, that, with the *one sin*, they were disobeying one of the Ten Commandments, and, if one, then they were in revolt against God. After that, we dwelt on the fact that the "sacrifice of the wicked is an abomination to the Lord." Saturday, Feb. 17, we forbade their having their prayer-meeting, saying, that as long as they remained in this stubborn, impenitent state, their prayers were only mockery. This seemed to be the first thing that really touched them. "What!" they said, "are we so wicked that we cannot pray?"

They now began to take refuge behind such passages as these: "It is not of him that willeth, nor of him that runneth, but of God, that showeth mercy." "No man can come to me, except the Father, which hath sent me, draw him." Again I went to Mr. Bickford, and received much help. The girls were growing pale, and suffering physically; but the Spirit said to us, "Give them no rest on that account."

Friday, Feb. 23, we spent the whole hour in reading, in turn, passages of Scripture suited to their case. With the help of the Spirit, we endeavored to have them see that they were responsible for the state they were in ; that Jesus had opened the door ; the Father had been, and was, in fact, drawing them ; that the Spirit was calling and striving with them ; and that it was only their own wicked, proud, stubborn hearts which prevented their being Christians at once. That evening we refused to pray audibly with them, because they used the petitions we offered to justify their remaining in opposition to God.

Saturday evening Miss Spencer spent the time with them, they being obliged to spend it with their Bible in *silent* meditation and prayer. During this week we had a private conversation with most of them, and found some of them hoping in Christ, but unwilling to let the rest of the girls know it.

Sabbath morning, Feb. 25, I did not see that there was any change in them. We all went to sabbath school. Turvanda and I remained to give lessons to the teachers ; and, as I came home, I was so impressed with the idea of the importance of the girls not being permitted to see any lack of earnestness on our part, that I promised the Lord, that, if he would help us, we would do any thing he pointed out to us ; that, if necessary, I would give up all other work till the end of the term (June 30), and even have the girls give up all their lessons. "We profess to believe that *the soul is worth more than all other things* : Lord, help us to prove it," was my prayer.

On reaching the house, I went out among the girls. I said nothing, and no one spoke to me ; but there was an indescribable something that said, "Things are not as they were." I was to give them a lesson at one o'clock, the chapter, Hos. xiv. Was ever the hand of God so visible, or the help of the Spirit ever so manifest, as in these selections !

In the afternoon the pastor preached from the words, "No man is justified by the law in the sight of God;" and the girls again said, "The sermon was for us."

We came together in the evening, as is our custom, to review the sermons. When we were through, I waited, hoping some one would declare herself for Christ ; but no one spoke. I felt that I could do nothing more : I dared not pray with them. I turned to Turvanda, and asked her if she *could* pray. She offered prayer ; and I was so encouraged by the help she seemed to get from the

Spirit, that I followed. We all remained on our knees some time after prayer. I was the first to rise; and, going into the sitting-room, found Miss Spencer walking the floor in intense supplication. I could not speak, but, opening the Bible on the table, commenced reading to myself.

Turvanda had left the girls a moment after I did, and gone to another room. In a very short time they went to her, and begged her to come back and call me. We found them all broken down; and, one after another, five of them told how they had resisted, but had at last yielded to Christ, and with his help were determined to live for him hereafter. I was obliged to leave them at eight; and, when I returned at nine o'clock, others had joined the penitent ones; and by Tuesday evening, we hope the *whole fourteen* gave themselves to Jesus. We have not been in a hurry to give you this account; for we wanted to let a little time pass, that we might see if all was as it seemed. We do hope that all are really converted. We do not say the lion has lain down with the lamb; it is a greater change than that: the *lion has become the lamb*. Oh that you could all have been present at family prayers in January, and could *now* pass a few of these precious hours with us, that you might see the great change, and be able fully to enter into our joy and thanksgiving! Our hearts are full of praise to God the Father, Son, and Spirit, for this great blessing.

MARASH, March 29, 1877.

Home Department.

LETTER ON THE DEATH OF MRS. DOREMUS.

[The following letter is printed, as expressing the high estimate in which Mrs Doremus was held by the members of the Woman's Board of the Interior.]

MISS S. D. DOREMUS, *Secretary of the Woman's Union Missionary Society*,—It is with mingled sorrow and pleasure, that, by request of the Woman's Board of Missions of the Interior, I communicate to you the expression of their sympathy at the great loss which has been sustained by the Woman's Union Missionary Society, in the recent death of its president, Mrs. T. C. Doremus. The loss is, indeed, common to all similar missionary organizations, which in no small degree owe their origin and success to her example and labors.

We can never forget that it was in the mind and heart of Mrs. Doremus, and of those early associated with her, that the plan originated, now so widely adopted by denominational societies, of uniting the Christian sisterhood in supporting members of their own sex in laboring distinctively for the salvation of heathen women. The impetus thus given to the missionary cause is one of the most encouraging signs of the times, and shows that the thought was an inspiration of the Holy Spirit of God, who alone can secure the final triumph of the gospel, for which we labor and pray. It is a pleasant memory of the departed "mother in Israel," that her home was ever the resting-place of the departing and returning missionary, without respect to denomination; and that her words of cheer, and deeds of tender thoughtfulness, have for many years been extended, not only to these servants of God, but to their children also. Surely multitudes of these shall rise up, and call her blessed. Trusting that the bereavement may result in dropping the mantle of the departed upon some kindred soul, and that you personally may have rich comfort in your affliction from Him who was and is your mother's God,

I remain yours in Christian affection,

MRS. W. W. PATTON.

Laborers wanted. The ripening grain
 Waits to welcome the reaper's cry.
 The Lord of the harvest calls again:
 Who among us shall first reply,
 Who is wanted, Lord? Is it I?

The Master calls, but the servants wait;
 Fields gleam white 'neath a cloudless sky:
 Will none seize sickle before, too late,
 Winds of winter come sweeping by?
 Who is delaying? It is I?

Missionary Gleaner.

ENVELOPES for mission-bands, similar to those used by woman's missionary societies, have been prepared by the Woman's Board of Missions of the Interior. Apply to Secretary of the Woman's Board of Missions of the Interior, 75 Madison Street, Chicago. Large ones, 45 cents per hundred; small ones, 15 cents per hundred.

MISSIONARY MEETING. — On the afternoon of May 14, about a hundred ladies of various denominations assembled in Bryant's Hall, Chicago, to meet Mrs. Snow, whose name has been for twenty-six years associated with Micronesia. The old but always stirring Missionary Hymn was sung; and Mrs. Haven read from the Scriptures some of the missionary promises, of which the work described by Mrs. Snow seemed so grand a fulfilment. After prayer by Mrs. Van Cleve, Mrs. Snow described the islands occupied, the dress, houses, language, and marriage-relations of the people, and told of methods, hindrances, and results. Her address, being interspersed with illustration and anecdote, was not only valuable, but of unusual interest. The closing prayer was offered by Mrs. Robert Harris. Mrs. Haven requested that one verse of the hymn, "Come, Holy Spirit, Heavenly Dove," be sung, with the prayer in each heart that the Spirit might descend not upon us only, but upon all lands whither our ambassadors are sent.

THE Sixth Annual Meeting of the Woman's Presbyterian Board of Missions of the North-West took place in Chicago, April 25, 26, 1877. Its Treasurer's Report showed the receipts for the year to be over \$28,000, which sum was raised to \$30,000 by contributions during the meeting.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM APRIL 15, 1877, TO MAY 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.			
Akron. — Aux.,	\$31 00	Marysville. — Young Ladies' Soc., \$5, Aux., \$25, all for Miss Collins,	\$30 00
Ceredo, West Virginia.. — Aux.,	10 00	Mount Vernon. — Aux.,	37 00
Cornersville. — Aux. for Panka		Oberlin. — Aux. (of wh. for Mrs. Mumford \$100), with prev. cont. to const. Mrs. J. F. Kenney, Mrs. L. J. Maltby, Mrs. C. P. Goss, Mrs. K. M. Cady, Mrs. Jubal Whitney, Mrs. H. Hayford, Mrs. L. A. Rice, Mrs. A. D. Hull, Mrs. A. Bonslet, and Mrs. P. A. Hovey, L.M.'s,	160 00
Dachova,	2 48	Randolph. — Aux.,	8 45
Edgerton. — Aux.,	2 82	Ridgeville. — Aux., for Miss Maltby,	9 37
Edinburg. — Aux.,	10 00	Rochester. — Aux., for pupil at Samokov,	12 75
Elyria. — Aux. for Miss Maltbie, and \$25 constituting Raymond Austin Cogswell a L. M. "in memoriam" of his mother, Fannie B. Cogswell,	65 63	Wadsworth. — Aux.,	3 60
Geneva. — Aux., of wh. \$25 to const. Mrs. G. W. Foote L.M., and \$25 is a bequest from Miss Sarah E. Webster,	56 00		
Lodi. — Aux.,	6 00		
Mallet Creek. — Aux.,	10 00		
Marietta. — Aux., for Panka Dachova,	28 00		
		Total,	\$483 10

INDIANA.

<i>Angola.</i> — Aux.,	\$1 84
<i>Indianapolis.</i> — Mayflower, Aux., \$25.50; Plymouth Ch., Aux., \$36,	61 50
<i>Lowell.</i> — Aux.,	5 00
Total,	\$71 34

MICHIGAN.

<i>Alpena.</i> — Aux., for Miss Pinkerton,	\$25 00
<i>Ann Arbor.</i> — Aux., \$23.08; Lindley Mission-circle, for Bridgman school, \$30,	53 08
<i>Chelsea.</i> — Aux.,	9 00
<i>Detroit.</i> — 1st Ch. Sunday school, for Miss Pinkerton,	10 00
<i>Farwell.</i> — Aux.,	2 60
<i>Grass Lake.</i> — Aux., with prev. cont. to const. Mrs. F. W. Dickinson L. M.,	20 00
<i>Greenville.</i> — Aux., for Centennial fund, \$1, remainder for Miss Spencer,	36 00
<i>Imlay City.</i> — Aux.,	5 00
<i>Jackson.</i> — Aux., Miss Eliza Page, to const. Mrs. Nettie M. Van Auken L. M., and to apply on salary of Miss Hollister,	25 00
<i>Leslie.</i> — Aux.,	1 00
<i>Litchfield.</i> — Aux., \$10; "Shining Lights," \$5,	15 00
<i>Marshall.</i> — Aux.,	7 80
<i>St. Clair.</i> — Aux., for Miss Pinkerton,	2 75
<i>Union City.</i> — 1st Cong. Ch., Aux.,	36 96
<i>Vermontville.</i> — Aux., for Miss Spencer, and to const. Mrs. L. M. Wright L. M.,	31 00
Total,	\$280 19

ILLINOIS.

<i>Chenoa.</i> — Aux., for Bridgman school,	\$10 00
<i>Chesterfield.</i> — Aux.,	16 35
<i>Chicago.</i> — 1st Ch., Aux., \$53.05; New-Eng. Ch., Aux., \$100,	153 05
<i>Elgin.</i> — Aux., for Miss Dudley,	36 10
<i>Evanston.</i> — Aux., for Miss Porter, of wh. \$10 is from the Sunday school	117 71
<i>Geneseo.</i> — Young Ladies' Missionary Rill, for Marash school,	5 00
<i>Jacksonville.</i> — Aux., for Miss Evans,	40 00
<i>La Salle.</i> — Aux.,	6 45
<i>Moline.</i> — Aux.,	15 00
<i>Normal.</i> — Mrs. M. Dietrich,	40
<i>Peoria.</i> — Aux., for pupil at Erzroom,	40 00
<i>Peru.</i> — Aux.,	6 89
<i>Port Byron.</i> — Aux.,	5 00
<i>Rockford.</i> — 2d Ch., Aux., for Miss Diamant, \$123.50; 1st Ch., Aux., for pupil at Peking, \$40,	163 50
<i>St. Charles.</i> — Aux.,	10 00
<i>Toulon.</i> —	40

<i>Waverly.</i> — Aux., for Miss Evans,	\$20 00
<i>Wheaton.</i> — Aux., for Miss Dudley,	6 25
Total,	\$652 10

WISCONSIN.

<i>Geneva.</i> — Aux.,	\$14 50
<i>Koshkonong.</i> — Aux., for Miss Taylor,	10 50
<i>New Lisbon.</i> — Aux., \$4; Young People's Miss. Soc., \$6,	10 00
<i>Racine.</i> — Aux., for Manissa school,	42 00
<i>Watertown.</i> — Aux.,	28 50
Total,	\$105 50

IOWA.

<i>Burlington.</i> — Aux.,	\$22 35
<i>Denmark.</i> — Aux., to const. Mrs. William Cooper L. M.,	26 00
<i>Des Moines.</i> — Plymouth Ch., Aux., for Miss Hillis, \$50; Sunday school, for pupil in Bridgman school, \$29.60,	79 60
<i>Grinnell.</i> — Aux., \$41.12; Cong. Ch., Miss. Soc., \$24.88,	66 00
<i>Keokuk.</i> — "Signature,"	5 00
<i>Marengo.</i> — A friend,	50
<i>McGregor.</i> — Aux., for Bible-reader near Harpoot, and with prev. cont. to const. Mrs. J. M. Gilchrist L. M.,	5 57
<i>Rockford.</i> — Aux.,	2 40
<i>Sibley.</i> — "Sibley Helpers,"	8 30
Total,	\$215 72

MINNESOTA.

<i>Minneapolis.</i> — 1st Cong. Ch., Aux., toward Miss Barrows's salary,	\$25 00
Total,	\$25 00

MISSOURI BRANCH.

<i>Mrs. J. H. Drew, St. Louis, Treas.</i>	
<i>Kidder.</i> — Aux.,	\$5 00
<i>St. Louis.</i> — 1st Cong. Ch., Aux.,	22 00
Total,	\$27 00

NEBRASKA.

<i>Irvington.</i> — Cong. Ch. and Aux.,	\$21 30
Total,	\$21 30

DAKOTA.

<i>Sisseton Agency.</i> — Aux.,	\$7 20
Total,	\$7 20

MISCELLANEOUS.

Sale of envelopes and pamphlets,	\$5 80
Total,	\$5 80
Total,	\$1,694 25

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